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M.A.N.

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also amongst them, and it is not difficult with a little practice to tell the particular division to which a Kikaya belongs. Thus the people of Irind² have pronounced Masi features, and many of their chiefs are pure or half Masi by birth. This is due to the fact that when the Kikaya invaded that district about forty years ago they found it occupied by the remnants of the Akikish and Gila-in-bush Masi, who owing to famine, raids, and other causes were too weak and scattered to resist them. The two tribes therefore settled down peacefully side by side, and by intermarrying formed one people.

Again, many of the Kikaya claim descent from certain particular tribes; thus, the Anjira and Chikanjira claim they are descended from the Shaka, the Akikish and Anjira from the Kamba, the Anjira from the Chaga of Kilimanjaro. Anyone enquiring into the descent of those present at a meeting of Kikaya elders will find an extraordinary number of different tribes represented. One is a Masi, another a Chaga, a third a Masi, a fourth a Shaka, a fifth a Dorobo, and so on.

The actual Kikaya themselves are said to have come from two tribes called the Shagila and Nganda, both of which still exist as tribes somewhere beyond the Masi country, north of Mount Kenia.

I cannot speak from experience of the Shagila, but I have met a native of Nganda whose appearance convinced me strongly of a Kikaya. This man, who said he had never seen a white man before, told me that his country lay beyond Masi and that he had come here to visit relatives. These same Nganda are believed to have been originally Dorobo, and Karami, one of the prominent chiefs of the Kikaya, who is himself a Dorobo, claims descent from them. The Nganda of the present day are probably analogous to the Kikaya, i.e., they are a mixture of Dorobo and some other tribe or tribes.

Many distinctly foreign tribes have had colonies in Kikaya for shorter or longer periods. A tribe of coast people called Diga are stated to have lived for many years on the Tana River, in what is now known as the Fort Hall District. Somali, Galla, Swahili, or some other similar people afforded a very strong feeling in Kikaya some fifty or seventy years ago. According to tradition they belonged to the Barotsi, Lushai, Diga, and Embu, and they had settlements at Nyet, Ndanda, Kipka, Pinda Mili, and generally all over the Kikaya country.

In these days the Akikish Masi occupied the Lukhila Plains, the Paria Masi was at Ndanda, the Karami in the Kikaya Valley, and the Tamaru at Irind. The Dorobo, who were still the dominant tribe, occupied with the Kikaya the present Kikaya country.

With all these tribes the Somali or Galla lived in a state of chronic warfare.

The Larawa, a Kikaya clan, and the Anjira, a Dorobo clan, continue to hold out very largely against. The former have, it is said, preserved to this day their tribal identity and customs, and are still to be found somewhere in the vicinity of Kilimanjaro; the latter near Ndanda.

The remaining tribes appeared to maintain against their oppressors to a great extent the same old story (i.e., to give him his correct name, Diga), the grandfather of Larawa, the present Masi chief.

¹ The name Irind is said to be derived from Irindama, chief, or Tamaru, name. Tamaru is the name of the most important clan in this particular section of the Masi.

² Mr. Smith informs me that the Diga, who have intermarried with the Diga, a tribe of the Wa-Pyia, have a tradition to the effect that they were first on the Tana River.

³ Ndanda is the Kikaya, Nganda, the Masi for Somali and Galla.

⁴ Possibly the Anjira, who live on Mount Kenia in Western East Africa.

⁵ By Ndanda the Kikaya name the area where the most powerful, according to the Diga, the Wa-Pyia and themselves, and are known to the Galla as, Ndanda, or, Diga.

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Sepl is said to have instructed the Daroko to bring him a pair of suitable male of leather having hair on both sides, the Maasi to bring him a bull, the dog of which was pure white, and the Kikaya an animal called Haka (a borrowing out or male).

The Daroko cut off the ears of a donkey, and presented them as the required animals before Sepl; the Maasi brought a bull fed on milk only; and the Kikaya the animal called Haka.

Sepl then told each tribe to take its respective share and to attack the enemy separately and at different points.

The Maasi, marching into Kikaya from Nairunda, fell upon the stronger Kik, and taking all their stock drove them on to the Kikaya, who in their turn drove them on to the Daroko, by whom they were finally meted.

The Somali or Galla were then disposed of, and only by the name Ingi, which was given to the generation that fought with and expelled them, and by a few women of their tribe, taken prisoners by the Daroko, are we reminded of their settlements in Kikaya. Amongst these prisoners may be mentioned an old woman called Bwakin, who is still alive and resides in one of Sepl's villages. She was formerly Chief Koro's nurse.

Needless to say the Maasi kept all the cattle which they captured, and this caused a rupture between them and the Daroko and Kikaya, who joined forces and waged war on them. After a truce had been made the Daroko and Kikaya fought amongst themselves.

If the Kikaya were to live and increase they had to cultivate the ground, and to do so they were obliged to destroy the forests. The very existence, however, of the Daroko depended on the preservation of the forests, and hence arose a struggle for survival, which allowed of no compromise and could have but one end.*

In an incredibly short time the great primeval forests, the home of the Daroko, were destroyed, and with them this interesting people ceased to exist as a tribe. Deprived of the means of living, many died, some took to cultivation, whilst the majority migrated to other regions, where they found small colonies, such as are to be found at Durango, Nairunda, Barico, Kijaba, on Lakeipia and Ma, at Yarep, in German East Africa, and even, it is said, in places as remote as Kikaya—(the clan that went to this last place was the Agwaka). This scattering of the tribe accounts for the peculiar fact that Daroko living in widely different localities speak the same language.† The Durango, Nairunda, Kijaba, and Barico Daroko, and those of similar colonies will, if questioned as to where they came from, usually mention Kikaya and Koro;‡ as the birthplace of their fathers.

As regards the origin of this interesting tribe, we know little or nothing. There appear to have been two branches, the Agwaka and the Othik; the former hunted the game on the plains, the latter in the forests. They lived in pine dug in the ground and covered over with leaves of the wild banana; these pine dug in this day be seen anywhere in the Kikaya country, though of course they become more numerous the nearer one approaches the forest. They are also said to have hunted their

* The first Kikaya to come into the country appear to have been almost without exception pastoral, and they accordingly did not interfere at all with the Daroko. The later arrivals, who seem to have possessed less stock, purchased from the British Daroko the right to certain places of land or forest. For some reason or other just about the time the Somali or Galla were driven out, a sudden very pressing demand for grain appears to have arisen amongst the Kikaya; this may have been due to one of two causes—the Kikaya may have lost through sickness a large amount of stock, or there may have been just at this time a sudden failure of agricultural natives.

† Somali. (In colonies not in touch with Somali-speaking tribes, the younger generation is rapidly forgetting this language.)

‡ The country lying between the River Rupe and Ndipaga is Kikaya